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OUR SUNDAY VISITOR

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O. S. V.
Outlook

Honor To God's Mother Is Honor Paid To Him

(By the Rev. Martin J. Scott, S. J.)

The Rev. Aquinas Knox
We rejoice that the United States has made the list of contributions made to the Holy Father for his birthday last year. Our country is beginning to pay back, in a financial way at least, the great debt of honor we owe to France, Ireland and other countries, for the work of their missionary sons.

We are beginning to repay our debt in vocations, too. American priests are in far-flung centers of paganism, preaching a Christ who, "with authority," is the gospel of peace and sanctity.

Compared to the sum of Protestant contributions to mission causes, our offerings are pitifully small.

Since a statement about the Prince of Wales attending the English memorial Mass for Marshal Foch appeared in this column, I have had a number of letters asking how His Royal Highness conducted himself during the service.

According to reliable information it was noticeable that the Prince paid strict attention to his Mass. He had his place at a kneeling bench set apart from the main body of the church side of the altar and attended by one of the Catholic chaplains.

Immediately on reaching his place the Prince knelt and took up the little book prepared for him containing the Mass for the Dead. Following his example the principal non-Catholics behind him knelt and stood at the appointed times.

Foreign news is not in the majority of the papers.

Murder does not center in the largest cities.

Chicago is the worst offender.

Homicides are greater in states which have capital punishment.

There fact are the revelation of the figures released by Dr. Frederick L. Hoffman, statistician of a large life insurance company, and they destroy several popular notions.

It has long been claimed by anti-Catholics that the Church is in some way responsible for our great crime wave and such ado is made out of the alleged acts that nearly all criminals are "foreigners" and therefore Catholics.

A seven-five year old doctor of Berlin recently completed his studies for the priesthood, and was ordained. He gave up his practice in 1923 and went to the University of Berlin to study.

He was following the example of two of his sons, who are likewise priests.

At the end of a long argument advanced by the Federal Radio Commission against certain advertising said to be contrary to public interest, this statement is made:

"The home lies open and helpless to the intrusion of the spoken word broadcast from a radio station."

Are we become so morally spineless that we must have a government commission to twist our dials and save our children?

There is no "Scriptural Reason" for Absolute Divorce—Separation Only is Sanctioned

The subject of divorce is a perennial subject for the attention of the clergyman, of the sociologist and of the statesman, but little is done to stem its ever-increasing growth.

During the administration of the late President Roosevelt, statistics on divorce were gathered over the whole United States, county by county, following which it was hoped that the Federal Government would induce all the states to agree on some uniform divorce laws. But nothing was accomplished. One of the strongest opponents of divorce especially from the viewpoint of the clergyman, is the Rev. Clarence E. Macarney, who was former Moderator of the Presbyterian General Assembly. With the Bible as his guide he insists that his church should not permit divorce except for the Scriptural reason. He says:

"Our conclusion is that the New Testament, as revealing the mind of Christ, recognizes but one cause as ground for divorce—adultery. When we go beyond that ground and sanction divorce and remarriage upon other grounds we have parted company with Christ. If a strict adherence to the deliverance of Christ on marriage and divorce seems a severe course to follow when dealing with particular cases let it be remembered that loyalty to the command of Christ can work but good to mankind in general. The divine laws are not given to us in order that we may indulge ourselves, and the very book which contains the revelation of the law of God exhorts us to deny ourselves and subordinate the desires of time to the principles of the everlasting.

THE Apostles' Creed states that the Son of God became man: "... Who was conceived by the Holy Ghost, born of the Virgin Mary." This statement contains two truths which are fundamental to Christianity: (1) that God became man; and (2) that His Mother was a virgin.

When we say that God became man it is not meant that God ceased to be God and was turned into man; nor is it meant that remaining God He became closely connected with man. The meaning of the Incarnation of the Son of God is that Jesus Christ, the Second Person of the Blessed Trinity, assumed the nature of man, substantially uniting it to His own divine nature, so that in the one person, Jesus Christ, there are the two natures, the human and the divine. Jesus Christ is but one person, not two. The two natures are united substantially in Him—somewhat as in man the material and spiritual natures of body and soul are united—forming but one person.

When at Cana the water was changed into wine by divine power, the water ceased to be water, becoming a new substance entirely. Not thus did the Son of God become man. God is immortal, infinite, eternal. He can never cease to be what He has always been. How then did He become man? Not by detracting in any way from His divine nature, but by ceasing to be what He always was, but by taking an inferior nature—humanity—and uniting it to His divine nature, thus combining in His divine person two natures—the human and the divine.

There is nothing in nature quite similar to the Incarnation of the Son of God, hence it is difficult to comprehend it even partially. For this reason it is termed a mystery. We believe it, not because we understand it, but because God has revealed it. He is our authority for it. That is enough. St. Augustine said that he would not believe that the Catholic religion was divine if it taught only what man could devise or comprehend. He said that a religion that was from God, must necessarily contain mysteries, since God was a mystery to man.

Every religion, except that revealed by God, teaches only what man can devise and comprehend. The religion of Jesus Christ tells us truths that God alone could know and teach. How God became man we do not know, except that it was by the power of the Holy Ghost. That He became man we do know, on the word of God: "The Word was made flesh" (Jn. i, 14). Scripture states that "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him.... He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God.... And the Word was made flesh, and dwelt amongst us" (Jn. i, 1-14).

It would be impossible to state the fact of the Incarnation of the Son of God more clearly than this. The word incarnation comes from the Latin, meaning in the flesh. It signifies the coming of the Son of God into the world in the flesh, or with a body, or as a human being.

The term Word requires explanation. With man a word is the external expression of the invisible mind. A word is the perceptible presentation of the spiritual mind. So, in Scripture, the Son of God is the Word, or the manifestation of the Invisible God.

"Among those who profess and call themselves Christians the present crisis is in social morality calls for a new dedication to the ideals and laws of Christ and a purpose to obey them at any cost. Nothing less than this will have the slightest effect in healing the open sore of humanity. The trouble with our world today is a very ancient disease; the vast number of people are, as St. Paul wrote to Timothy centuries ago, 'lovers of pleasure rather than lovers of God.'"

But there is not even a Scriptural reason for absolute divorce, which is understood to carry with it the privilege of remarriage. That Scriptural reason (Matt. v, 32) is ground for separation only, as the same Evangelist makes very clear when he says: "he that shall marry her that is put away, committeth adultery." (cf. Matt. xix, 9). The minister says that where desertion is recognized as a reason for absolute divorce, there is frequently collusion on the part of the married couple to provoke a situation which is tantamount to desertion. The same may be said of the ground of unfaithfulness, which alone is recognized in the State of New York. Divorce is quite frequent even there, because a wedded couple, eager to separate, is often willing to have his or her partner become guilty of that which will make possible the divorce. The best state law is that of South Carolina, which is in complete harmony with Scripture, a law that does not permit absolute divorce at all.

If all the states had such a law, there would be much more happiness in married life. People would simply agree to agree instead of agreeing to disagree.



THE MOTHER OF OUR SAVIOR

Christ is the Word—the external representation of the Deity—manifesting to us the love, the mercy, the goodness and the power of God.

By assuming human nature Christ showed us, in a way we could comprehend, how much God loves us. "God so loved the world as to give His only-begotten Son" (Jn. iii, 16). God, as God, cannot suffer. But as the God-man, having a nature like ours, He could suffer and did suffer, thus showing us by deeds His love for us. Suffering is the language which we readily understand. If a person suffers for us we need not be told that he loves us. We know our mother loves us because, if need be, she will suffer for us even unto mortal agony. By the Incarnation of the Son of God and what it entailed, God's love was manifested to us in no dubious manner and in no slight degree. "Greater love than this no man hath, that a man lay down his life for his friends" (Jn. xv, 13).

If a king should become a beggar by clothing himself as a beggar, and living as a beggar and with beggars, he would still be a king. The Son of God in a somewhat similar way became man, always, however, remaining God. In the one person, Jesus Christ, there are the two distinct and real natures—the divine and the human. Consequently when Christ suffered, it was God suffering in His human nature.

A man's soul cannot suffer from lack of food, because the soul is spiritual and requires no food. But the spirit of man—man himself—can suffer—being—suffering when hunger pinches and the body craves nourishment. And so the Son of God was capable of suffering by and through His human nature, which was like unto ours in everything except sin. Hence the Son of God—the one person Christ, with the two natures, the divine and the human—endured for our sake, hunger, cold, privation, calumny, betrayal, torture and death.

Christ's human nature was the most perfect that Omnipotence could make it. As the God-man, Christ was adorned with every quality which it was possible for a human being to receive. His soul was filled with sanctifying grace in a way impossible to any other human soul. His human mind, although not of infinite knowledge, surpassed in knowledge the combined knowledge of all learned men of all time.

The God-man, therefore, is one person, Jesus Christ, in Whom are the two natures, the divine and the human, substantially united. Christ is God from all eternity, but man only from the Incarnation. It is important to bear in mind that in Christ there are not two persons. If there were in Christ two persons, a divine person and a human person, it would be only a human person that suffered and died. Consequently it would be a man who suffered and atoned for us and we should not be redeemed at all. Even more, if in Christ there were two persons, it would not be said that He became man but only that He became intimately associated with man. But in becoming man, the Son of God assumed our nature and made it His own; so we may truly speak of the hands of God, the feet of God, the heart of God, the body of God, the Mother of God. Jesus said of Himself: "I and the Father are one" (Jn. x, 30). He did not mean one person, but one God. Two persons cannot be one person; but two or more persons may be one God, just as two natures may be in one person as the material and the spiritual in man, and the human and the divine in Christ.

Since Jesus Christ is only one person (Continued on Page 4)

One Reason Why Conversions Are Not More Numerous

AN INTERESTING SERIES

A Layman Presents His Creed.

LAST week we called the attention of our readers to loose notions entertained quite generally both by the clergy and laity outside the Catholic fold in relation to what is the Church, or what is the Christian concept of the supernatural.

Now our meaning will become more clear if we let some of the leaders in so-called Christian work speak for themselves. A Mr. Judson G. Rosebush, of Appleton, Wisconsin, writing on "A Layman's Religious Creed" in space allotted to him on the editorial page of the Chicago Tribune, of February 24, 1929, affords an excellent example of the manner in which people feel free to build up a creed of their own. They select what appeals to them from the accepted revelation of centuries, and reject everything which is either unpleasant to believe, or which does not seem to be most reasonable on its face.

Religion with them becomes subjective and not objective. They give to every other individual the same liberty to make his own selection from the old formulas of faith, and see nothing out of the way in conflicting views. Of course, if school teachers differed one-tenth as much in relation to history, or geography, or grammar; if scientists differed one-tenth as much, it would be a different matter. God who took the trouble to make a revelation should find no fault if people lift their intellects above His and reject His conclusions. Even if God established a Church and prescribed certain beliefs and practices, He should be quite satisfied if His children should demand that they will dictate their own terms of salvation.

Such religious teachers, and they are very, very numerous, make little of what any thinking man must establish as fundamentals, such as the divinity of Christ, the Virgin Birth, the physical Resurrection, the inspiration of the Bible, etc. All these things are represented in the article, from which we shall quote, as of little consequence, and the reader is told that it is a matter of indifference whether he accepts them or rejects them; that his action should be based on the satisfaction which he derives either from their belief or disbelief.

Here is the statement of Mr. Rosebush's creed:

"My creed concerning the New Testament and Jesus I thus summarize: 'I take no dogmatic stand regarding the Virgin Birth of Christ. I do not consider any definite stand concerning this doctrine necessary to real Christianity. I consider the specific sayings of Jesus on social questions, not as inflexible rules for modern use, but rather as strongly colored illustrations of His central theme. I regard the miracles as in part explainable as natural phenomena, but in part as events which must either be accepted or rejected, but do not teach that belief in them is vital to a real Christian faith. We are always to remember that the event itself and the interpretations of the gospel writers may not be identical. I believe that the central theme of Jesus, and hence that the central theme of Christianity, is a way of life whereby men come to live in fellowship with all mankind, and in harmony with the leadings of a personal heavenly father. I believe in letting each man envisage the personality of Jesus in the way which brings to him the greatest comfort; i. e., either as God and the third member of the Trinity or only as the world's greatest genius, meaning by genius a man of inexhaustible and unending endowment.' Personally, I get the most comfort out of the second explanation. I accept unhesitatingly the fact of the Resurrection of Jesus without being dogmatic as to whether it was a physical resurrection or a spiritual appearance. I incline to the view that St. John's gospel was written by some other John than the Apostle St. John, but that it gives a true interpretation of the religious

value that Jesus came to have to the church. I interpret St. Paul as a mystic genius giving expression to a rich religious experience.

"In general my creed is: 'I regard the Bible not as an infallible book, but rather as a marvelous expression of the spiritual history of a deeply religious race. I emphasize the thought that life has its mystic side as well as its scientific side. I think of mysticism as a belief in the reality of a personal heavenly father immanent in human life. I strive as hard to express the mysticism in life as I would to know the ascertained facts of the universe. I accept the idea that God reveals himself anew to each age in a way that each age can understand; that each revelation is adequate for the current need; but that God gives and man gets a progressive and enlarging revelation of himself from age to age. I engage daily in prayer to God.

"Four things seem to me to be prominent in this creed of mine as follows:

"First, I have accepted the results of sound biblical criticism as far as I am able to understand them. Second, I attach comparatively minor importance to many higher controverted theological questions. Third, I am in an attitude of suspended judgment on several moot points in the life of Jesus, primarily because I think the truth regarding them can never be known, though steadily rating him higher as the years come and go, as the world's greatest social teacher and the world's clearest and finest interpreter of God's personality. Fourth, I have a growing realization of the reality of a personal heavenly father who is both just and loving."

The Revival of the "Hail Mary" Among Non-Catholics

A SIGN of the times is the revival of the "Hail Mary" among non-Catholics. The singing of Ave Maria by Protestant choirs has become so common that protests against the innovation are rarely heard even from the strictest of sectarian church-goers. Preachers have occasionally referred to the Angelical Salutation in their sermons, remarking on the appropriateness of its repetition by Christians, and even extolling the intercessory power of Our Lady. Now we have a society of Anglicans, the League of St. Lawrence, advocating the revival of the "Hail Mary" as a necessity of our age. "It is time," they maintain, "to defend the faith by a practice or devotion which will raise the loyalty of Christians." True, the "Book of Articles" of the Church of England reprobates the invocation of saints as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" but the "Articles" no longer express the religious convictions of a great many Anglicans.

The arguments presented in advocacy of the revival of the "Hail Mary" by our Anglican friends are well worth attention. They hold that the omission of it accounts for the denial of the virginity of Christ's Mother, and for the tendency to lower the Savior of mankind to the level of a prophet, a philosopher, a leader, or a mere preacher of righteousness. After declaring that the central dogma of Christianity is the Incarnation of Jesus Christ, and that the Incarnation

Referring to the late Marshal Foch as a devout Catholic who, even amidst the hurly-burly of the battlefield, found time for daily prayer, the Rev. Christian F. Reiser, pastor of the Chelsea Methodist Episcopal Church, New York City, paid the following tribute to Marshal Foch and the Church to which he was so devoted:

"Foch gave the whole world new evidence of faith in a future life by his calm and hopeful departure. Clemenceau, with no faith in God, saw the Germans sweeping down on Paris and hopelessly threw up his hands. Foch, the devout Roman Catholic, who had time to spend two hours a day on his knees in prayer, saw an invisible helper by his side and answered Clemenceau's despair with the words, 'They shall not pass.' During the whole war Foch went daily to church and spent two hours in prayer. That made him a fearless and wise commander on the battlefield. It taught him how to build a character that finally smiled a welcome at death and he met it with the words, 'Let us go.' The wild pleasure-seeker, the engrossed money-getter, the doubting objector, had better beware and prepare now for death is on our tracks. Foch led his faith by worship, and that is as necessary as it is to feed blood with sunshine. Doubt and bad living are cured by worship as tuberculosis germs are by good air. There is no substitute for worship. The Roman Catholics affirm that one who neglects church attendance commits a mortal sin. Roman Catholics who attend church are forging ahead of Protestants who neglect it."

THE GHOST OF THE SPANISH INQUISITION

A POLITICAL AND NOT A RELIGIOUS TRIBUNAL.

By the Rev. John A. O'Brien, Ph. D., Chaplain of the Catholic Students at the University of Illinois, Champaign, Illinois.

The first of a series of two articles

THERE is a scene in Macbeth which Shakespeare portrays with the vivid realism of a master dramatist. It is the banquet room in the royal palace of Scotland. The lords and nobles seated at the banquet table are waiting for Macbeth to join them. Macbeth approaches the royal chair. Suddenly he starts! His face grows pale, his eyes wild with terror. What is that he sees before him? It is none other than the ghost of the murdered Banquo. The guests stare at the spot and see nothing but an empty chair. But the disordered mind of Macbeth sees all too vividly the ghost of Banquo gazing at him with leering eyes. "See there!" he cries. "Behold! look! how say you?" When finally the spectre disappears, Macbeth becoming himself again, utters these significant words:

"The times have been
That when the brains were out,
The man would die,
And there an end;
But now they rise again."

Often must the memory of this scene have occurred to the thoughtful person interested in the study of the modern mind and its reactions to the ghosts that are stalking abroad in all hours of the day and night, disturbing the peace and tranquility of the minds of our fellow-American citizens. The newspapers, local and metropolitan, tell each day of meetings held throughout the country wherein ghosts long dead are made to rise again. The country has been flooded with copies

of the spurious Knights of Columbus oath wherein the Knights are represented as swearing to rise up and slaughter their Protestant neighbors at the first opportunity. Many non-Catholic religious journals and anti-Catholic papers have united in a campaign to arouse as never before our non-Catholic fellow-citizens to a sense of the impending menace of Popery and Romanism.

A writer for a Chicago newspaper who made a tour of the South during the recent Presidential campaign, estimated that over sixty per cent of the preachers in the South were trotting out before their bewildered congregations the fearsome looking ghosts of St. Bartholomew's Day, "Bloody" Queen Mary, Divided Allegiance, the Armada, and the Spanish Inquisition. When the imagination is inflamed, the passions are aroused, and the mind disordered, it becomes easy to see ghosts—ghosts of fearful men, which harrow the mind and curdle the blood of the spectators.

Church Abhors Coercion.
Let us hold up to the calm searching white light of truth and history the much paraded ghost of the Spanish Inquisition. It is brought to life again, painted in dark sinister colors and then pointed to as an example of Catholic intolerance, and of the persecution to which non-Catholics would be subjected once Catholics gained the

(Continued on Page 4)

CURRENT CATHOLIC EVENTS

Fourth in Southern Family Enters Religion

SHREVEPORT, La.—The ordination to the holy priesthood of the Rev. Belton Anthony Scallan, son of Mr. and Mrs. V. B. Scallan of St. Vincent's avenue, Sunday morning at St. John's church marked the entry of the fourth child of this family into a religious vocation. He was preceded by two brothers and one sister, viz: The Rev. E. B. Scallan, now assistant pastor at the cathedral in Alexandria; Sister Agnes, whose mother-house is in St. Louis, Mo., and an elder brother, who is a member of the brotherhood of the Sacred Heart, but who died at Metuchen, N. J., while serving his novitiate.

The young Levite entered the Seminary of St. Joseph at St. Benedict, La., in the fall of 1917, finishing his preparatory course there in 1922. He accompanied his brother to Rome for his finishing course in philosophy and theology, becoming a student at the University Propaganda Fidei. In the summer of 1928, because of ill health, he was compelled to return to America. Subsequently, he finished his master's course under the tuition of the Benedictines at Subiaco, Ark.

His ordination was an event of great importance not only to the Catholics of Shreveport, but to the entire Catholic diocese of Alexandria. It was the first ordination to be held in Shreveport, and is only made possible by the recent building of the spacious St. John's church, which lends itself admirably to the ceremonial incident to an ordination. The ceremony of ordination was witnessed by a large number.

The officiating prelate was the Rt. Rev. Cornelius Van de Ven, D. D., bishop of the diocese of Alexandria, assisted by the clergy of St. John's parish, and many others who came to Shreveport for the purpose. Promptly at 9 o'clock the procession entered the church, the clergy with the Fourth degree Knights of Columbus acting as an honorary body guard. After the ceremony the young priest gave his first blessing to his parents and other members of his family, then to the attending clergy and congregation.

NOTRE DAME ARRANGES EIGHT TENNIS MEETS

Notre Dame—Eight tennis meets, four of which will be played on the home courts, have been booked for the University of Notre Dame tennis team. Three of the matches will be played against Big Ten opponents, Northwestern, Minnesota, and Wisconsin, while Drake and Grinnell, leaders in the Missouri Valley tennis circles, will also be met. The first annual Central Intercollegiate Tennis Championships, which are to be held at Chicago, May 16, 17 and 18, are also attracting interest. This meet will be sponsored jointly by Notre Dame and the Western Lawn Tennis Association.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue:

Robert Green, 44, Decatur, April 22.
Fred Stoughton, 37, Mishawaka, April 21.
Ellen Donaher, 58, St. Mary's O., formerly of Fort Wayne, April 24.
Maude Schwarz, 38, Logansport, April 27.
Mrs. Bernard Homback, Logansport, April 28.
Sylvester Pytula, South Bend, April 25.
Mrs. Mary Tobin, South Bend, April 25.
John Klein, Mishawaka, April 21.
Miss Leona Wobler and Charles R. Maeder, Elkhart, April 25.
Mrs. A. J. Eisenhauer, Huntington, April 27.

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FORT WAYNE, INDIANA

Abbe Lemire Statue Formally Unveiled

Paris—The monument erected by the Town of Hazebrouck to the memory of Abbe Lemire, for many years its mayor and for 37 years representative in Parliament, was unveiled by Minister of Labor Loucheur. The statue stands in the Jardin Public of which Abbe Lemire was the originator.

Before the ceremony, the vicar general of the diocese, representing the Bishop of Lille who is away from France at present, presented to the League for a Corner of Earth and a Home the 5,000 metres of land left by the deceased, which will constitute the Abbe Lemire Foundation. Nine houses, already erected there, are rented for a modest sum to ex-servants in want who had been faithful to their masters for a long period.

Many members of Parliament were present to see the unveiling of the monument representing their former colleague in an attitude of meditation. In his address, Minister Loucheur said: "Abbe Lemire once said, 'Je suis une liberte' and by those words he made it known from the very first that he represented the freedom of being a priest, the freedom of having faith, the freedom to practice his religion; and we often saw him, during the moments of repose snatched from our absorbing task, seeking in his breviary peace for his soul."

Rev. Graham Reynolds, Convert-Priest, Dead

Pasadena, Cal.—The Rev. Graham Dominic Llewellyn Reynolds, Catholic convert and graduate of Yale University, died at a retreat here today, where he had come after a nervous breakdown. He was 41 years old.

Father Reynolds was a native of Lansing, Mich. On being graduated from Yale he entered the General Theological Seminary to prepare for the Episcopal ministry. Converted to Catholicity, he entered St. Joseph's Seminary in Yonkers and was ordained in St. Patrick's Cathedral, New York, June 2, 1907.

He was an associate professor at the Catholic University of America.

MEXICO REQUESTS PRIESTS TO REOPEN JALISCO CHURCHES

Mexico City.—The government recently made public a proposition to the "religious rebels" of Jalisco and other Central Mexican States, where the Catholic churches would be reopened. A manifesto has been scattered by airplane over the affected territory, it was announced, calling for "an inventory of churches" and asking all priests to inform the authorities of the places where they are officiating.

The manifesto promises adequate guarantees to all priests who reopen their churches after notifying the Mayor or other chief of the community in which they are located. There is, however, no mention in the manifesto of withdrawal on the part of the government of its requirement that the priests register with civil authorities.

NON-CATHOLIC SEES VATICAN CENTER OF WORLD MEDIATION AS RESULT OF ROME TREATY

(Continued from Page One)

the accredited head, possesses legal title to the property and exclusive jurisdiction over the persons residing within its limits.

"There can be no doubt that the Pope is a sovereign in the strictest sense of international law—elective, it may be, but absolute in the exercise of his powers.

"The extent of territory has nothing to do with sovereignty, any more than the stature of the sovereign with the exercise of his admitted rights. As Vattel has put it in a telling phrase, 'A dwarf is as much a man as a giant is.'

Two Kinds of Sovereignty. "There is therefore no limitation of sovereignty, if sovereignty can be limited, because of the restricted territorial sphere in which its powers are to be exercised. Sovereignty is an indivisible right to be exercised within a visible space. In the case of the Supreme Pontiff there are two kinds of sovereignty: spiritual and temporal. The spiritual, he exercises within a spiritual domain, that is to say, within the community of the Holy Roman Catholic Church, irrespective of territorial lines; and the temporal sovereignty he exercises within the limits of the City of the Vatican. Both are combined with his person, as both are admitted to be necessary to the exercise of the functions spiritual and temporal of which he is vested.

"I deem it material to mention in

Priest-Scientist Heard In Lecture on Quakes

Washington—The Rev. James B. Macelwane, S.P., Professor of Geophysics and Dean of the Graduate School of St. Louis University, read a paper on "Surface Waves" before the American Geophysical Union which closed a two-day meeting here yesterday.

Father Macelwane's address, which was illustrated with lantern slides, concerned itself with earthquake waves which come round the outside of the earth from the seat of the disturbance to the seismograph instruments. The paper summarized the present knowledge of the character and various types of these waves, as well as the theoretical explanations proposed for them.

K. OF C. SCHOLARSHIP RECIPIENTS ESTABLISH EXCEPTIONAL RECORDS

New Haven, Conn.—Former service men who received scholarships from the Knights of Columbus in post-war years have fared well in this world, a check-up of their records shows. Of 440 veterans who were given free scholarships in 39 American colleges and universities, one heads a law college, several have progressed far in the consular service and others are making their mark in the business, financial and professional fields.

FORT WAYNE CATHOLIC COMMUNITY CENTER

Sunday, May 5

12:15 p. m.—Mrs. Joseph Schwartz, dinner, mezzanine.

Monday, May 6

7:00 p. m.—Community Center Players, banquet, auditorium. 8:00 p. m.—Our Lady of Victory circle, Daughters of Isabella, study club, assembly room. 8:00 p. m.—Miss Gertrude Kocks, supper bridge, parlor B.

Tuesday, May 7

6:30 p. m.—Altruism Club, dinner bridge, parlors A and B. 9:00 p. m.—Central Catholic High School dance, ballroom.

Wednesday, May 8

3:15 p. m.—Girl Scouts, meeting, assembly room. 8:00 p. m.—Ladies' Catholic Benevolent association, meeting, meeting room 1.

Thursday, May 9

6:30 p. m.—Realtor Girls, Mothers' Day party, parlors A and B. 7:15 p. m.—Payne (Ohio) High School, junior and senior class banquet, mezzanine. 8:15 p. m.—Manual Arts Club, dinner, private dining rooms 1 and 2.

Friday, May 10

8:00 p. m.—Our Lady of Victory circle, Daughters of Isabella, business meeting, auditorium. 8:00 p. m.—Alpha chapter, Sigma Beta sorority, Mothers' Day party, parlors A and B.

Saturday, May 11

6:00 p. m.—Girls' Friendly society, Trinity Episcopal church, dinner, private dining rooms 1 and 2. 9:00 p. m.—Delta Chi Sigma sorority and Kappa Alpha Phi fraternity, dance, ballroom.

Prelates Attend Funeral Service For Bishop Ward

(Continued from Page One)

good citizenship, and for the edification of the masses.

"Since his ordination forty-five years ago, his ministry has been exercised in the diocese of Leavenworth and every act that he performed during these long years was in the interests of good citizenship.

His Eloquence Praised

"He never grew tired of his work. There was not a family in any of the parishes over which he had charge with whom he was not acquainted. There was not a soul that he was not interested in.

"He preached the Divine Word in days of good repute and in days of ill repute. He had a message to deliver. When he stood in his pulpit to impart a message of faith and when he addressed the little children in the Confirmation classes, he was eloquence itself."

The Right Reverend John Ward, fourth bishop of Leavenworth, was born May 23, 1857, on a farm in the vicinity of Cleveland. He began his early schooling at the parochial school in Onstead, O., and went through the high school at Berea.

He continued his classical studies at Mount St. Mary's Seminary, Cincinnati, and completed his college course at Sandwich College, Ontario, Canada. His studies of the sciences, philosophy, and theology were begun and completed at the Benedictine college at St. Meinrad, Ind.

Bishop Ward was ordained to the priesthood in the Leavenworth Cathedral on July 17, 1884, by Bishop Louis Mary Fink, O.S.B., second bishop of Leavenworth.

As a priest of the Leavenworth diocese, Father Ward played an important part in much of the pioneer work and progress of that see which he later was destined to preside over.

For three months after his ordination, he was assistant at the Leavenworth Cathedral. Then he was sent as pastor of Irish Creek (now known as Lillis, Kan.). He remained there four years. In August of 1888, he was appointed pastor at Parsons, Kan., where he remained until April of 1895.

Those ten years in Irish Creek and Parsons in those early days were years of real hardship and toil. In April of 1895 he was appointed pastor of St. Thomas' parish, Kansas City, Kas. He remained only a few months, however, for in August he was appointed rector of the Leavenworth Cathedral.

It was during his rectorship in Leavenworth, that he became associated with a promising young priest newly ordained, Father Francis M. Orr, who was appointed to be his assistant. Due to the comparatively small size of his parishes, the Leavenworth diocese has had but few assistants, most of its parishes being in charge of single priests with the title of pastor.

Needless to say, under these conditions, the few who were appointed assistants remained in that position only a short time until they were appointed pastors.

Father Orr was the first exception to this rule, for he continued to be assistant to the rector of the Cathedral for several years, and in fact continued to assist him until his death. Upon Bishop Ward's consecration, he appointed Father Orr as his chancellor and later as vicar general of the diocese.

Upon the death of Msgr. Anton Kuhls, pioneer priest of Kansas City, Kas., Father Ward was appointed to succeed him as irremovable rector of St. Mary's parish in Kansas City, Kas.

Friend of Catholic Press

"There was never a firmer friend of the Catholic press than Bishop Ward. Even as a priest in his first years in the Leavenworth diocese when his finances were certainly at a low ebb, he invested some of his savings in one of the first attempts to start a Catholic paper in the diocese.

That effort, which proved a financial failure and caused the future bishop to lose his investment, nevertheless laid the foundation for other papers and finally resulted in the foundation of The Catholic Register at Kansas City, a paper which has continued for the last thirty years.

College Is Given Trees by League

Isaac Walton Group Presents Gift to St. Mary's, Notre Dame

The Isaac Walton league, through the courtesy and effort of Donald K. Stephenson, director of the organization in South Bend, presented 200 young spruce trees to St. Mary's college and academy, Notre Dame, Ind., on Friday afternoon. Mr. Stephenson conducted the program at which the presentation was made.

The student body gathered on the campus to witness the presentation. Mr. Stephenson opened the program with a brief talk on the nature and purpose of the Isaac Walton league and the work it has done.

Miss Marian Miller, of Chicago, president of the senior class in the college, gave the address of gratitude.

"With a new understanding of the work of the league," Miss Miller said in her address, "we have gained new respect and gratitude, not only for this gift to us but for what is being done by the league in all parts of the United States."

Alice Tobin sang "Trees," by Joyce Kilmer. "America, Our Pride," was sung by the college and academy glee clubs.

FORT WAYNE NEWS

Award James Fullam Medal for Eloquence

Eight C. C. H. Juniors in Annual Contest; Rector of Cathedral is Donor

First place in the junior elocution contest held Friday afternoon in the assembly hall of Central Catholic High school, Fort Wayne, was awarded James Fullam, son of Mrs. Teresa Fullam, 918 Erie street. The young man at the commencement June 12, will receive the gold medal presented annually by the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception. Fullam's oration was entitled, "The Traitor's Death Bed."

Intense interest centered in the contest. Seventeen students entered the preliminary and after the eliminations, eight were accepted for the finals. The other speakers and their topics were: Eugene Schott on "Spartacus and the Gladiators"; John Logan, "The Old Surgeon's Story"; Kenneth Winans, "The Death of Robespierre"; Maurice Moran, "Soliloquy of King Richard III"; Paul Schauer, "Caesar Against Caesar"; William Koehn, "The Famine from 'Hawatha'; Richard Reitz, "Tom".

Brother Justin, C.S.C., and Brother Finbar, C.S.C. of the Brothers of Holy Cross, faculty members of the high school, coached the young men. The Rev. Curt A. Suelzer and the Rev. Bernard Schaff, C.P.S., of the Cathedral; the Rev. Francis Joseph McAuliffe, chaplain pro tem, St. Vincent's home, and associate editor of Our Sunday Visitor, published in Huntington, served as judges in the contest. Robert Bangert of the junior class, a member of the C.C.H. debating club, presided as chairman. In his address he praised and thanked Father Conroy in behalf of the class for making the contest possible. Gratitude was also extended the judges for their interest in the work of the juniors.

James Fullam has a notable scholastic record, leading his class. This year he has maintained the highest average in the school, his average for the semester being 99 per cent. He won the school contest in the state oratorical contest on the Constitution. He is treasurer of the junior class, member of the editorial staff of the Echo, C.C.H.S., student quarterly, a member of the high school debating team, and was recently elected captain of the football squad for the next season. He is a prominent member of the C.C.H.S. Dramatic club and May 19-20 takes an important role as Douglas Cattermole in "The Private Secretary", a three-act farcical comedy by Charles Hawtree. A versatile student, Fullam participated in all of the school's extra-curricular activities.

MAY 5 ST. PATRICK'S FIRST COMMUNION DAY

St. Patrick's church, Fort Wayne, will be the center of inspiring services Sunday morning May 5 at 7:45 o'clock. The Rev. Msgr. Joseph P. Delaney officiating. This is first Communion day in the parish and a total of ninety-eight children, 52 boys and 46 girls, will approach the holy table at the high Mass. The sermon for the occasion will be given by the rector. Masses are also announced for 6, 9:30, 10:15 and 11:30 o'clock Sunday morning.

Miss Marjorie Hindman, a senior at St. Catherine's academy, is honored in being chosen by the faculty and school as floral cross-bearer for the girls.

99 TO RECEIVE FIRST COMMUNION AT ST. PETER'S

Sunday, May 5, the annual first Communion day at St. Peter's Church, Fort Wayne, will be observed with impressive services. Ninety-nine children, forty-seven boys and fifty-two girls, will receive their first holy Communion at the high Mass to be celebrated by the rector, the Very Rev. Charles H. Thiele, who also gives the sermon for the children.

Since Confirmation will not be administered in the evening as is customary, owing to the absence of Rt. Rev. Bishop John J. Neill, D.D., of the Cincinnati archdiocese, the first Communion will be held in the afternoon. The first communicants will be invested in the scapular and enrolled in the Confraternity of Our Lady of Mount Carmel.

PARTY AT ST. PETER'S GIVEN IN AUDITORIUM

A popular social affair in St. Peter's parish, Fort Wayne, was the public card party given by the Christian Mothers' society in the school auditorium Thursday night, May 2. Pinochle, pedro, and euchre furnished entertainment. Prizes for games and attendance were awarded and refreshments served.

Mrs. John Miller and Mrs. Rose Hake, chairmen, were assisted by the following hostesses: Mrs. Leonard Bueter, Mrs. John Beckman, Mrs. Philip Wyss, Mrs. John Alt, Mrs. Nicholas Giant, Mrs. George Weber and Mrs. Frank Wiegand.

NAME FOUR DELEGATES TO CENTRAL VEREIN MEET

Four young ladies in St. Peter's parish, Fort Wayne, members of St. Agnes' Sodality were named as delegates to the annual state convention of the Central Verein to be held in New Albany, Ind., May 12-14. The delegates named are Miss Agnes Moorman, Miss Margaret Otto, Miss Eva Beckman and Miss Helen Grosh.

TWENTY-SIX COMPLETE COURSE AT ST. MARY'S

Thursday night, May 23, annual commencement exercises of St. Mary's school, Fort Wayne, will be held in the new auditorium at 8 o'clock. The graduates number twenty-six and include eight young men and eighteen young ladies, who have completed the high school commercial course. The Rev. George A. Hasser, rector of St. Mary's, will confer the diplomas and give the commencement address. Alex. A. Karth, manager of the Catholic Community Center, will also speak at the exercises.

May-Day Solemnity Sunday at Cathedral

The Rev. Thomas M. Conroy Gives Sermon—Over 500 Children March in Procession.

Honoring the Blessed Virgin Mary as Queen of May, the month so fittingly dedicated to her by Holy Mother the Church, the annual solemnity including procession and coronation of the statue will take place at 7:45 o'clock Sunday night, May 5, at the Cathedral of the Immaculate Conception, Fort Wayne.

Miss Catherine M. Kelker, honor student of St. Augustine's Academy, will crown the statue, ascending the white, amethyst-tinted staircase leading up to the statue above the altar of the Blessed Virgin. There the crown will be placed in position. Classmates of Miss Kelker will act as her maids of honor.

Twenty-six Complete Course at St. Peter's

Very Rev. Msgr. Charles H. Thiele to Confer Diplomas on Graduates May 21

Ten young men and sixteen young ladies who have completed the commercial course at St. Peter's school, Fort Wayne, will receive their diplomas at the annual commencement exercises to be held in St. Peter's auditorium, Tuesday night, May 21. The V. Rev. Msgr. Charles H. Thiele, rector of St. Peter's will confer the honors and give the commencement address.

Under the direction of the faculty, the School Sisters of Notre Dame, an attractive program is being arranged for the occasion. Members of the Class of 1929 are as follows:

Misses Vera Alt, Miriam Baker, Helen Brehm, Margaret Mary Christen, Hilda Deck, Vera Ehinger, Sylvia Lee, Ella McCoy, Mildred Miller, Mary Reising, Germaine Romary, Bernadine Rosenberger, Carol Schille, Bernadine Shives, Dorothy Streibig and Rose Mary Wyss.

Precious Blood Club Plans Annual Banquet

Members of the Precious Blood Social and Dramatic club, Fort Wayne, have completed arrangements for their annual banquet which will be held in the school hall, Fourth and Andrew street, at 6:30 o'clock, Wednesday night, May 15. The largest attendance at the affair since the organization of the club is anticipated.

The Rev. Urban Landoll, C.P.S., is spiritual director of the club and will assist on the committee of arrangements, members of which include: Paul Thompson, Mildred McGrath, Vincent Murphy, Roma Linneman, Vernon Otto, Mary Alice Williams, Lucy Schaabas and Carl Keller.

MRS. BARBARA SCHILLO SUCCEUMS AT HAMMOND

Mrs. Barbara Schillo, 55, died Friday at her home in Hammond after a lingering illness. She was a member of St. Joseph's church and the Rosary society. She is survived by one daughter and four sons in Hammond; Vincent, Mary, Kretz, housekeeper at St. Mary's, Fort Wayne, and Charles, Mrs. Mary Alice Williams, Lucy Schaabas and Carl Keller.

RECTOR OF CATHEDRAL GIVES ADDRESS MAY 6

Featured by an address by the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, Fort Wayne, an attractive program under auspices of the Daughters of Isabella study club, will be given Monday night, May 6. The meeting to which all members of the D. of I. and their friends are invited will be held at 8 o'clock in Catholic Community center assembly room.

SACRED HEART GIRLS GIVE MISSION BENEFIT

"Round the Clock with Claire" a delightful play in six scenes by the Rev. Daniel A. Lord, S.J., was presented by the sophomores of Sacred Heart academy, Auburn road, Fort Wayne, in the school assembly hall last Sunday afternoon. The Sisters of Holy Cross were in charge of the production which was given for the benefit of the missions.

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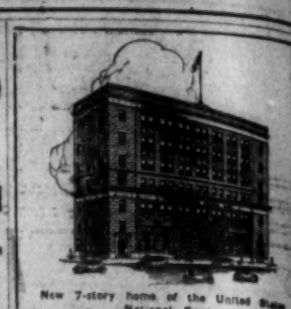
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phlets, etc.

Please tell me the date of St. Rita's feast day and something about her life.

The feast of St. Rita is observed May 22nd.

The beautiful life-story of a great Saint of God is a clear fulfillment of the Scriptural promise to God's using the lowly and the humble to fulfill His great designs. Here is a life that shows a beautiful obedience to the Will of God. Though great desire was to become a nun, she, in obedience to her parents' wish, was married at a very early age. For eighteen years she was a most dutiful wife and a loving, self-sacrificing mother. The wicked life of her husband and his cruelties led her in a constant state of anxiety for fear that her twin sons would imitate his wild, thoughtless life. When her husband was murdered, she tried, apparently in vain, to dissuade her sons from taking revenge. Eventually she prayed that this should be prevented, with the result that her twin sons were taken away by death after sincerely repenting for their sins and being fortified by the Sacraments of their journey to eternity.

When the widow applied at the Augustinian Convent at Avila, she was refused admission because she was a widow. Her continued entreaties finally gained admission and she came known for her perfect obedience and her austere mortification.

Because of the efficacy of her prayers she received, in Spain, a title which has become universal, "The Saint of the Impossible."

As a reward for her faithfulness and her mortification, God placed the stigmata upon her forehead.

What is your opinion of a courtship, one extending to 10, or even to 15 years?

As in all other things the middle course is the best one. A young couple should become sufficiently acquainted with each other to know that a life contract would not be a risk, but this much settled, they should get married if the compatibility is also strengthened by love. It often happens that young people admire each other at first sight, and without knowing anything of each other's disposition, religious convictions, or other qualifications, decide on marriage. The result is too often, as might be expected, a loss of such admiration on closer acquaintanceship and then separation. On the other hand there are those who enter into a company only for companionship without showing any willingness to assume the responsibilities which are concomitant with the advantages of married life. They do wrong. Courtship is not permissible except in view of marriage. It should continue until such time as the two people feel that Almighty God has brought them together to become husband and wife.

Of course, it often happens that the young man is financially unable to get married, and support a household, and support a little family. In this case the girl should not be so impatient. They must ever bear in mind that they are not permitted any greater liberty than they were on the day of their

THE ANNUNCIATION

A Jewish maiden pure and fair
came down one day to God in humble prayer

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

"Ave Maria!"

After Dinner Story

SCHOLAR AND SAINT: CONTARDO FERRINI

In one of our Catholic magazines some time ago there was an account of a workman under the title, "A Saint in Overalls." It was but another example of the Catholicity which leaves no group, or type, or race without its saint. No two of them are alike: the deep lines of individuality and environment are impressed in those lives so that nothing human remains unsanctified, or without its special model. And if Ireland's son in overalls has a special message to those of his class or for whom he is an appeal, the Saint in the Dress suit or the "Santo in Frack," as Benedict XV called him, has no less a special message in this day when a special message is being diffused more rapidly than ever and the layman's share is growing ever larger in the work of the Church. For this reason there should be an absorbing interest in Contardo Ferrini, professor of Roman Law and member of the Pontifical Academy of Sciences.

He was born on April 4, 1884, in one of the poorer sections of Milan, and baptized the same day, being given the unusual name of Contardo. (A saint honored at Brioni, Italy, whose cult had been approved by Leo XIII.) His early days show him as a real boy, as lively as his companion and indeed not above the usual boyish tricks and mischief; he loved games and enjoyed an occasional prank. He was good and pious; but there was nothing extraordinary about his piety.

At the Instituto Boselli, where he first attended school, he was among the best students, a picture of him in his ninth year shows him with his hands in his pockets, his clothes leading one to suspect he had just run a race, a very intelligent-looking youngster, piercing eyes, a big shock of hair; something in the attitude conveying the impression that, in spite of his capabilities for great seriousness, he preferred to be at play rather than constrained to pose for a picture. His talent in early years displayed itself in the field of languages; he was not passionately fond of mathematics and it is said that he was coached somewhat by others in his class. However, his memory was more than ordinary; he had gifts of imagination and could compose verse that was rather beyond his years, and what is more remarkable, showed such powers of abstraction that his companions dubbed him Aristotle.

His first Holy Communion wrought a great change in Contardo; it was a "day of grand resolves which must endure throughout all our life. . . . it is a promise of imperishable love, the offering of the poor heart of a creature that knows not how to respond to the tenderness of its Creator; it is a sweet colloquy of the child with the Father." (Written to his sister on the occasion of her first Holy Communion.)

At the Liceo Beccaria, where his piety kept equal pace with his learning, he graduated "summa cum laude," thereby fitting himself for entry into the University of Pavia in his seventeenth year. He, with thirty other Catholic young men, also attended the University, lodged and boarded under Catholic direction at the Collegio Borromeo (Nov. 17, 1876). But even here conditions were astonishingly lax. There was never a sermon given the students; Mass was confined to Sundays and Holy Days. Ferrini alone would go to Mass every week for daily Mass. He alone thought to say grace at meals, to kneel at Mass; the others would not kneel even for Communion. The students read and considered it their right to read any book they pleased. They attended the worst theatres. The biographer depicts one of the students as a certain student had failed in his examinations, grew despondent and in a fit of desperation attempted to take his own life; Ferrini heard the report of the revolver and rushed to the poor lad's room. It was he who helped the unfortunate young man prepare for the Sacraments and he who insisted that someone call a priest; there being none present at the time in the Collegio. After this incident Contardo made bold to ask that Mass be said daily in the Collegio and promised to see that a goodly number of students attended. His counsel was followed. But some of the crowd feared that their liberty was in hazard because of an overdose of piety, which is always one of the fears of those least in danger, and caused trouble. One morning they started a sort of bonfire in the chapel during the Mass, and with that ended the experiment of daily Mass at the Collegio Borromeo.

In such an atmosphere Ferrini lived a life like that of the severest religious. His room was one of the poorest in the house, furnished with a hard bed, a table, a picture of the Madonna, a crucifix. It was dark and of course cold in winter. How this sensitive young man studying secular branches, not surrounded by the encouraging influences of religious life at all, having no example of piety immediately before him, persevered and progressed in holiness is a mystery of divine grace, the grace that produces heroism. At this time he made his vow of chastity, making it for a month at a time, thus adding greater protection to a virtue which he confidently asserted he never sullied in all his life.

Ferrini stood out as an unusual student; his final examinations at the University were brilliantly passed and his dissertation on the advantage of a jurist derives from the study of the poems of Homer and Hesiod not only obtained for him his degree (Dr. Juris), but was printed and published by the faculty of laws because of its singular merit, this honor having never been accorded any one before him.

Now the question before the young graduate was his life work. That he continued studies seemed postulated by his unusual gifts and success already attained. It did not seem that he was called to the priesthood or religious life. What to do? He would remain in the world, continue to live in holy celibacy and teach. He decided to specialize in Roman Law.

The next two years we find him at the University of Berlin (1880-82), studying at the expense of the Italian government. The vigorous Catholic life in a Protestant stronghold where

he had feared his faith would be in danger was a surprise and delight to him. He is soon able to write home in glowing terms of his friendship with the famous Catholic professor of Botany, Maximilian Westermaier. Even the supreme figure in the study of Byzantine or Greco-Roman Law, Zachary Lingenthal, at that time in his home in Saxony, took special interest in him, and there grew up between the Italian student and the old German professor a fast friendship.

If we are to judge Ferrini's equipment we should note his mastery of languages; his dissertation was written in elegant Latin; his translations from Greek into Italian were splendid examples of work of this kind; he could read Hebrew quite well (he had studied this language in free hours in order to be able to read the original Old Testament); he had taken special interest in Syriac, Sanscrit, and Coptic; of his modern languages beyond his own Italian, he had acquired French, Spanish, English; German he could write perfectly; he even mastered the German dialects, and of the languages akin to German he had at least a reading knowledge. Add to this a keen and clear mind, a prodigious memory, a command of the published and unpublished sources for the study of Roman Law, and you have an unusual equipment for a writing and teaching career.

He returned to Italy in 1882, and after continued research in original sources which took him to the best libraries in Europe, he began to teach at his own Alma Mater, the University of Pavia, in 1884. A new chair had been established for him; Executive of the course of Roman Law. Henceforth until a short time before his death, he continued writing and teaching so that his name became famous wherever studies of this kind had awakened more than superficial interest.

"He possessed," says his biographer, "wonderful clearness of mind in perceiving the important point of a question, a facility and clearness in expressing the most abstruse truth. There flowed from his pen page after page without correction, an abundance of thought. In about twenty years he produced more than two hundred works, some of them of immense bulk. But there was likewise evident a certain haste to publish and write rather than deliberate until the work was sufficiently matured to stand the test of time. However, these faults were corrected by constant revision and new editions of his works. This is evident from the golden opinions he won from so many men eminent in similar work. Theodore Mommsen is one of them. We quote the words of Bartolomeo Nogaro who visited Mommsen at Berlin in August, 1902: 'Speaking at length of Ferrini, Mommsen praised him very highly, saying that as the nineteenth century was the century of Savigny, this twentieth would be that of Ferrini; and that because of Ferrini's merits the primacy in the study of Roman Law had passed from Germany to Italy.' His career as a professor in the Italian University likewise won for him the love and admiration and almost extravagant praise of his pupils."

But Ferrini the Saint is greater than Ferrini the scholar. It is true he has written very little on spiritual matters compared to the vast bulk of his scientific writings, but the pages he has left us are of the choicest vintage and rank with the best in the writings of de Sales. In his scientific writings and in teaching he strictly adhered to his themes, but in a way they too were an apology for the Church and moral principles. These he indicated especially by opposing those who denied the Church's influence on Roman legislation, or maintained that right and wrong are mere products of legislation.

But his life is his supreme achievement and title to greatness. The spirit of the time was wholly liberalistic, materialistic, even atheistic. Italy had just emerged from a discrediting contest for unity; the government and the influential classes everywhere in the country were antagonistic to religion and to the Church. Socialism and materialism were corrupting the masses. In such an atmosphere stood Ferrini leading a life of holiness, most obedient to the Church, clearly conscious of all the evil about him, knowing the arguments of the opponent and refuting them with genial irony, as we see in his "Sul Verismo" and in "Un Po d'Infinito." Even some of his own clerical relatives were strongly imbued with liberalism. Regarding the atmosphere of the time the biographer notes an interesting fact. A certain materialist and socialist, named Gemelli, would occasionally attend Ferrini's lectures, not for any interest in the subject treated nor the method of teaching, but in order to smile, as he himself says, "at a professor of a university who at the dawn of the twentieth century still really believed in God," while the rector of that same university had already reduced man to a vial of molecules in his laboratory. But such is the power of sanctity and the power of the Church to triumph over her enemies that this same Gemelli is now an earnest Catholic priest, rector of the University of the Sacred Heart and patron for the cause of beatification of that professor who indeed so profoundly believed in God.

His was not a life of miracles, visions, extreme penances, not even severe fasts; his heroism consisted in the lofty motive constantly maintained throughout a whole lifetime. To be united with God for a lifetime in spite of all opposition, and to do for Him all the little things that make up a life, is no longer a little thing.

His union with God did not make him a stranger to men. He remained ever eminently a human saint. He ate moderately and frugally, he enjoyed an occasional sip of coffee (his "Program of Life" forbids him sugar and bids him think during his meals of Christ, who was given gall to drink), and among his friends at Berlin he joined the Catholic students at their gatherings and did not refuse the little cups of beer while they quaffed the large stein. He did not withdraw from his friends when they assembled in the evenings for a pleasant chat; he would take part in jovial and witty sallies. All this was a part of that apostolate of kindness and friendliness which wins souls to God. "Even in

the little things," he says in his "Regolamento" or "Program," "we must pay attention to this holy amiability which is an act of faith; not a greeting without a smile, not a favor asked which is denied, not a meeting from which a soul would depart less satisfied. My God, what a treasure of good is made up of these things. 'holier than thou' about him; he will have the 'wicked comprehend that we do not consider ourselves better than they, that we do not despise them. Especially with young men this . . . can be most efficacious; perhaps in a heart hardened to the voice of faith there can penetrate that of love."

This account would not be complete without some reference to Ferrini as a lover of nature. His "Sul Verismo" contains passages unexcelled in all the world's literature on nature. He loved the mountains especially, and they alone could lure him away for a few days from constant study. He climbed the more noted Alpine peaks. He was a delightful guide who made the trips interesting and profitable, his conversation was interspersed with quotations from classic authors, information on plant and animal life, and bits of wholesome, practical advice on health and hygiene. But most important for himself and others: the mountains spoke to his lofty spirit of the presence and greatness of God. He writes: "How often, tired after a long day of tramping on the mountains, I rested in the shadow of a pine which had been reasoning with the shepherd of the Alps, with a poor woman, the daughter of the mountains. And every time I wondered and was confused: such was their wisdom of life, such their sense of divine Providence, so low their esteem of earthly things, so great the intimate peace and joy of a fearless life. God speaks to them from the fog-covered peak, from the roar of the mountain torrent, from the whiteness of eternal snows, from the sun which purples the west, from the wind which shakes the tufted crown of the ancient pine; nature lives by the omnipotent breath of God, smiles in joy of Him, veils herself through His wrath and in the midst of a thousand changes is still in her youth as is perennially youthful the smile of God" (Scrittelli Religiosi, page 103).

This well-lived life was brought to an end at Sana, Italy, on October 17, 1902. Contardo's father was still living and able to give testimony as to his virtues for the process of beatification which was begun soon after. His death was a loss to the science of Roman Law; but his contributions are so large that they assure him a permanent place in the history of that science. He is, as Mgr. Mercati of the Vatican Library calls him, immortalis memoria vir, a man of immortal memory. This memory should be an inspiration to students, especially laymen in the world. If the age remains indifferent to the sanctity of the cloister or the saint, perhaps it will be attracted to the "Santo in Frack."

*Facts in above article are from the Vita del Prof. Contardo Ferrini, by Mgr. Pellegrini.

BURSE FOR THE PRIESTHOOD
In Honor of the Blessed Sacrament

On July 1st, OUR SUNDAY VISITOR carried a story by Mary Gordon entitled, "The Harvest is Ripe." To put it briefly it was the story of a widow, Mary Dunne, by name, who in memory of her departed husband, established a Bourse of six thousand dollars in honor of the Sacred Heart to be used to educate a boy to the priesthood. Mary Gordon suggested that OUR SUNDAY VISITOR readers imitate "Mary Dunne." She proposed that each send a dollar for this purpose.

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The Cost of the Catechist Training School—\$245,000.00.
Contributions to April 25—\$3,696.00.

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school at a cost of \$20,000 a year.
Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send \$1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

HOW TO SUPPORT THE WORK.
A donation of \$200.00 will support a Catechist in training or in the mission field for one year, or \$25.00 per month; an

offering of any amount will help towards a bourse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 10c the year, will help.

Cincinnati, Ohio.

Dear Father Sigstein:

Your letter gave me much pleasure. Surely we feel that we would like to do all in our power to aid in the noble work of the Catechists. Our Fathers cannot praise their work in New Mexico enough. They are a wonderful aid on our scattered missions out there. I hope and pray God may continue to bless your noble undertaking and the present spirit among the Catechists may always continue in its present splendid fervor and zeal.

I am glad the two young Catechists are doing well. They wrote me some time ago telling me they were very happy and are fast becoming acclimated.

Respectfully in Christ,
FATHER S. WEINER, O.F.M.

A subscription by mail to Our Sunday Visitor is only 7c a year; or 18 months for one dollar.

Grow Healthy, Bewitching Luxuriant Hair!

Father Lepetit's Marvelous French Discovery in New York

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REU. U.S. PAT. OFF. (Lotion Royal)

This astonishing Regenerator restores true natural color, beautifies, preserves and grows hair—prevents all hair diseases—corrects falling hair, dandruff, itching scalp—removes and prevents brittleness of hair—without affecting waves.

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Yes—you can start in right now making \$15 a day. I'll show you an easy way to get plenty of money to pay your bills, to have new clothes, house furnishings, a car, radio, pleasure trips, etc. You don't have to wait. Just send the coupon and I'll rush full details of my new Money-Making Plan by return mail. If you accept my proposition you can make big money immediately!

Van Allen Made \$100 A WEEK

L. C. Van Allen of Illinois, \$23-a-week oil company worker, mailed a coupon like the one shown here. Shortly afterward he reported profits of more than \$100 a week.

Needless to say, he showed his how to make \$20.35 in just 5 hours. Mrs. H. L. Hodges of N. Y., wrote my Plan for getting quick money. Now she writes, "Never fail to make a profit of \$15 to \$20 a day."

Free NEW FORD Tudor Sedan

NOT a contest. I give you this car free of cost—as an extra reward for your quick cash profits. Mail coupon for particulars.

You don't need any capital. You don't need experience to make the big money. No course of training is necessary. You simply act as my Representative.

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If you want ready cash—\$10 to \$15 a day starting at once—just send me your name. You don't need a cent. Start in spare time if you want. You have everything to gain—no money to lose. Simply mail the coupon. I will rush full details of my new Money-Making Plan by return mail. Don't miss this chance. Mail coupon today—FREE.

Albert Mills, Pres. American Products Co., 1368 Monmouth Ave., Cincinnati, Ohio.

Send me, without cost or obligation, facts about your new proposition that offers quick profits of \$10 to \$15 a day. Also explain your Free Ford Offer.

Name _____
Address _____

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Forks! it's really TRUE

On July 2nd, my husband met with his accident

—On July 22nd, I received

\$10,000.

and accumulations, and all my husband paid for his policy was less than **3¢ A Day**

Thank God, my husband didn't laugh at the idea of accident and sickness insurance

"When, on January 18, my husband took out a North American Accident Insurance Co. policy, he did not dream that he would meet with a fatal accident in a few months. Yet we had seen so many friends and neighbors hurt or sick, with no money to help them when they needed it most, that my husband took no chances."

The Premium for a Whole Year's Protection Against Accident and Sickness Costs Only \$10

"It might have been different if the insurance cost a lot, but a friend had told us about the wonderful policy he had taken out with the North American Accident Insurance Company, which cost less than 10c a day—and which protects you for a whole year. My husband said 'Why this policy is only the price of a newspaper every day, yet look what it gives you—\$10,000 for accidental loss of life, hands, feet or eyesight—\$25.00 weekly for steady accidents and sickness—and it pays Doctors' bills, gives hospital benefits and emergency relief benefits. Every man,' my husband said, 'owes it to himself and his family to take out a policy.'"

How True Those Words Have Proven To Be

"I don't know what would have happened to me and the children, if my husband had not wisely come out with a North American Accident Insurance Co. policy. We would have had to depend upon charity, for what we had saved would have gone quickly. But this wonderful policy protected us in our hour of need. As soon as I sent the proof of my husband's terrible accident to the Company, I received a check, which amounted to \$10,000 with accumulations. A representative called the very next day and gave me the full sum."

No One Is Safe—Are You Prepared If Accident or Sickness Strikes You?

There is no way to prevent accident or sickness. No one is safe—You may be next. Suppose you became suddenly ill—could you continue in your job? What if you had labor pneumonia, an appendicitis operation, or any of the many common ills covered in this policy—wouldn't you rest easier, convalesce more quickly if you knew that this Company stood ready to pay you \$25.00 weekly, or take care of Doctors' bills, hospital benefit, emergency benefit, and other liberal benefits?

Don't Wait For Misfortune to Overtake You!

MAIL THE COUPON NOW

A sudden accident! A sudden sickness!
Can you say neither will happen to you?

Then don't delay another day. Protect yourself by insuring in the largest and oldest exclusive accident insurance Company in America. Send the coupon NOW for complete information about our new \$10. Premium \$10.00. Policy—and protect your family the way the Good family was protected.

Under Direct Supervision of 48 State Insurance Departments

AGENTS Wanted for New Territory

North American Accident Insurance Co.
209 Bond Building, Newark, New Jersey

At no cost to me, send details of the NEW \$10 Premium \$10.00 Policy which will insure me for a whole year.

Name _____
Address _____
City and State _____

By Rev. Paul C. Bussard.

May 11. Saturday: Within the Octave of the Ascension. Mass is the Feast of the Ascension (white), with a Gloria, 2nd oration of the Blessed Virgin and the 3rd for the Church or the Pope, Creed.

**FOUR RECEIVE AWARDS
AT K. OF C. LADIES' PARTY**

Mrs. Henry Peters, Mrs. R. M. Costello, Mrs. Leo Troutman and Mrs. Maroney were given awards for high scores at a recent bridge-euchre party of the Knights of Columbus ladies, Logansport. The party was held in the K. of C. hall.

Mr. and Mrs. Henry Ford observed the recent forty-first anniversary of their wedding by attending an exhibition of old-fashioned dances given by the pupils of St. Mary's Academy at Monroe, Mich. Mr. Ford tried a few of the dances himself on this occasion. In the above picture, Mr. and Mrs. Ford are seated in the center of a group of the young Catholic school pupils who participated in the dances.

Approximately seventy-five members including visitors from the Mishawaka and South Bend courts were present. Following the installation ceremonies, appropriate gifts were presented to the grand officer, Mrs. Murphy, and to the local retiring chief and vice chief, Mrs. Mary Shuler and Mrs. Mary Cunningham, respectively. An appropriate program followed.

"Not a Chance in a Magazineful!"
Pity the editor who put an Old Gold ad and a Smith Brothers ad on the same page.

Magr. William Quinn, of New York, national director of the Society for the Propagation of the Faith, now in Rome where his report on the contributions made to the mission cause by American Catholics won Pope Pius' high praise and admiration.

* * * * *

* IF YOU RENEW YOUR DIO-
* CESAN SUBSCRIPTION DIR-
* ECT TO OUR OFFICE, KINDLY
* STATE NAME OF YOUR PAR-
* ISH CHURCH TO AID SUB-
* Scription DEPARTMENT IN
* REAFFIRMING YOUR RENEWAL
* PROMPTLY.

* * * * *

A thorough examination of your eyes by those who understand them without obligation to purchase glasses.

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The lead makes of hearing devices previously demonstrated appointment built instruments at half price

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FOR BABIES
ED GUERNSEY MILK

**Specialists in better
Sight and Hearing**

CHILDREN'S COLUMNS

"Suffer the little children, and for bid them not to come to me..."

THE REV. F. J. McAULIFFE,
St. Vincent's Orphanage, Fort Wayne, Ind.,
Editor Children's Pages.



Follow our Instructions every week
in order to

Fortify Yourself

against the **ERRORS** which appear in—
**History, False Philosophy,
Novels, Magazines, Occultism,
Daily Newspapers,
Social Movements,
Anti-Catholic Propaganda
Etc., Etc.,**



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)
The Second Commandment of God.

Repeat the words of the Second Commandment.

Do we honor the Name of God when we bless ourselves or others?

When your Pastor gives you his blessing, does he ask God to bless you?

Does God answer the Pastor's prayer to bless his people?

To ask God to bless us or to bless others, children, we certainly honor God's Holy Name, and are obeying the Second Commandment. By that act we show that we believe all good things come from God. We also show that we believe God is all-powerful, and that He is all-goodness and is willing to help us. Above all, such a blessing or prayer shows that we put all our trust and confidence in Him. That is what makes all of our prayers so pleasing to God.

Pastors are those priests who have charge of souls in a parish. They watch night and day to see that nothing bad happens to their children. In Catholic schools it is a beautiful practice for the children to kneel down and ask the blessing of their Pastor before he leaves their class room. When the priest is ordained the Bishop tells him "It is the duty of a priest to offer sacrifice, to BLESS, to preside, to preach, to baptize." And when the Bishop anoints the hands of the new priest he says this prayer: "Vouchsafe, O Lord, to consecrate and sanctify these hands, that whatever they may Bless shall be Blessed in the Name of our Lord Jesus Christ."

Whenever you are sick, children, and the priest visits you, ask for his blessing. Whenever you are afraid of a storm, or tempted to do something bad, bless yourself by making the sign of the cross mously. Do you always say "God bless Mama and Papa" when you say your night prayers?

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)
The Second Commandment of God.

What is the sin opposite to "blessing" ourselves or others?

Are we Christians obliged to bless one another? Why?

Are we ever permitted to curse a person or any creature of God? St. Paul to Romans, ch. 12, ver. 14.

Why is cursing such a terrible sin? St. Matthew, ch. 5, ver. 2.

Try to remember, children, the difference between "blasphemy" and "cursing." We asked you the difference last week, but will explain it in detail today. Blasphemy is the speaking evil of God or His Saints or His Church. It is a sin which strikes directly at God. Cursing is a sin which we commit when we wish evil to ourselves, or to our neighbors or to any of God's creatures. So you see blasphemy refers to God, and cursing refers to creatures. The malice of the sin of cursing depends upon how great the evil is which we wish to befall ourselves or neighbors. It would be cursing, for instance, when we wish sorrow to befall another, the plague to take them in suffering and death—the devil to tempt and confound them.—or when we wish God to curse or damn them. It is not necessary that we express such curses in words, but it is a sin to deliberately wish such things in our hearts.

Some people make such common use of curse words that they think they do not commit sin. Well those people have minds and will-power, and are a least guilty of the habit of cursing, even though they do not always say these words seriously. There is no one responsible for our habits but ourselves. Our Lord teaches us to "love your enemies; do good to them that hate you, bless them that curse you, and pray for them that calumniate you."

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)
The Second Commandment of God.

(We feel quite sure you children review the questions for the lower grades, hence, will propose more serious questions to you about cursing.)

Why is it not possible for Charly, and the hatred which prompts cursing, to exist in the same heart? 1st John, ch. 2, ver. 11.

Do you recall the terrible words of warning given us by our Lord, regarding those who curse the neighbor? Matthew, ch. 5, ver. 2.

Is it an added sin of scandal to curse or blaspheme before children? Matthew, Ch. 18, ver. 6.

Since Christ died out of love for mankind, by what right do men curse those for whom Christ died?

Cursing is contrary to that charity which Christ so strictly requires us to have toward our neighbor; cursing springs from hatred. "He that hateth his brother is in darkness." "Who so hateth his brother is a murderer and you know that no murderer hath eternal life abiding in him." (1 John 3-15). Even though some one harm or curse us, we are not justified in cursing them, for Christ says: "bless them that curse you." He who curses another, prays that such a one be damned, whereas Christ died to redeem souls from Satan and Hell. What a dreadful contrast is here!

Cursing is a terrible abuse of the tongue which was given us to praise God. St. James tells us the "tongue, no man can tame; a restless evil, full of deadly poison" (James, ch. 3, ver. 6). St. James' words deserve your careful consideration. "By it (tongue) we bless God the Father; and by it we curse men who are made after the likeness of God! Out of the same mouth proceedeth blessing and cursing! My brethren, these things ought not to be so. Doth a fountain shed forth, out of the same hole, sweet and bitter water?"

How can the tongue, on which our Eucharistic Christ has rested, defile itself by blaspheming God or cursing God's creatures?

RELIGIOUS SNAPSHOTS

In those pages of history which tell us of the close of the Revolutionary War, we find a story of the remarkable conversion of Rev. John Thayer. He was a Congregationalist minister of Boston, and a son of one of the oldest New England families. As a man of more than usual education, he decided to improve his knowledge and experience by travelling through Europe.

Rev. Thayer had very bitter prejudices against the Jesuit Fathers. While visiting in Rome, he accidentally met a Jesuit, and in May, 1783, he was received into the Catholic Church.

Immediately after his baptism he went to the Seminary of St. Sulpice, at Paris, where he studied and was ordained priest. In 1790 he returned to Boston and was appointed pastor by Very Rev. Dr. Carroll.

Later, when writing to a friend, Father John Thayer said of his new congregation:

"About one hundred Catholics, consisting of French, Irishmen and Americans, are what constitute our present church. About a dozen of them can attend Mass daily. I am engaged in instructing a few Protestants whom I hope to restore shortly to our common Mother Church. How wonderful are the ways of God." "Humility, that low sweet root From which all heavenly virtues shoot."

THE MISSION OF PAIN.

Pain? What is pain?

It is the impress of the loving hand of the Great Artist on his formless clay;

The grinding of the Immortal Potter's wheel;

The chisel on the diamond, whereby it Comes forth a gem of radiant loveliness.

Why be afraid? The Artist is expert. He understands each move. The Potter's hand

Is sure. It will not slip and mar the work.

And no more shaping shall the vessel have,

And not a single turn upon the wheel More than is needed to insure the grace.

The beauty and the strength, the Master Workman Gives to all He makes.

Why be afraid?

CHILDREN'S LESSON FROM TODAY'S EPISTLE.

Fifth Sunday After Easter

Here we have another practical lesson from the Epistle of St. James the Apostle. In the catechism questions for today, you will find several long quotations from St. James; especially in questions for Higher Grades.

It would seem that St. James has a special pick on the "use of the tongue." Whether he had suffered from some uncharitable remarks, or whether he was hurt by the careless language of the people whom he met, we cannot say. But think, children, on these striking words of the Apostle of "clean and holy" speech. "If any man think himself to be religious, not bridling his tongue, this man's religion is vain."

By the word "man" St. James refers to any creature having the power of reason and speech. By "religious," he does not mean only those who live in a religious order under vows, but any person who has established a real relationship with God. "Bridling" his tongue, is a strong expression, for the tongue, like a young, unruly horse, hates to have a bridle on his mouth, but cannot be kept under control without one.

No doubt St. James has special reference to "uncharitableness" in speech, because without "charity," all other pretence at virtue would be "like a sounding brass and tinkling cymbal." It was this Apostle who taught us, that though Faith is the first essential of a Christian, yet without "good works" Faith is dead. Charity is the source of "good works" and the "tongue" is the greatest enemy of Charity.

No matter how holy we may think ourselves; no matter how many hours a day we pray; no matter how many medals or relics we carry on our person; no matter whether we are Bishops, Priests, Brothers, Sisters, or lay people, if we do not bridle our tongues, our religion, and all our prayers and sacrifices are vain. It is true, children, that we often find it hard to keep our thoughts charitable and pure, but the Christian who uses his tongue to defile the name of God, or the character of the neighbor, or to express evil things, is a very poor specimen of Christian. There is absolutely no justification for uncharitableness, no matter what our station in life.



THIS IS THE MONTH OF MARY.

"Holy Mary, Mother of God, pray for us." How many happy little children are sending up this prayer to Mary, with a fervor and devotion inspired by the Month of Mary!

In the strictest sense of the word, Mary is "holy" and she is the "Mother of God." By this we do not mean she is the mother of the Divine Nature, but she did have a Son Who is God. The Body of the Infant Jesus was of Flesh and Blood taken from the pure body of Mary. His Mother. This Body of Jesus was personally, inseparably and mysteriously united with God. That is why the Angel said to Mary: "The Holy One which shall be born of thee will be called the Son of the Most High God."

The Catholic Church has always held this doctrine and defended the extraordinary holiness and blessedness of Mary against heretics of all times. As true Catholics we are in duty bound to cheerfully believe and profess and defend this dogma of the Church.

We should not be surprised that non-Catholics cannot understand this teaching as we do. First of all, they may not have the faith; they look upon Jesus simply as a great human leader, and consequently cannot in reason attribute to Mary the title of "Mother of God," because

BIBLE HISTORY LESSON

It would be well to remember, children, that the noble and virtuous Tobias lived as a captive among the pagan Assyrians. He died about the year 700 before the coming of Christ, and was succeeded in his holy work by the great Prophet Isaiah.

Before telling you about Isaiah we must review the condition of the Chosen People of God, the Israelites, for a change was wrought in their favor by the pious King Ezechias.

Sacred Scripture (the Bible) says Ezechias was a religious ruler, and that among the kings who ruled the kingdom of Juda, there was not "his equal." He was just and prudent, and adhered to every requirement of the law of God. He opened the gates of the temple; ordered the Levites to purify themselves that they might offer fitting sacrifices; returned the "table of show-bread," the altar and sacred vessels which his wicked father, King Achaz, had profaned. He also cut down the sacrilegious groves, removed every form of superstitious worship, and even broke the brazen serpent of Moses, for it had caused many abuses through the weakness of the people.

Such great virtues won for Ezechias the favor and blessing of Almighty God. He labored not only to repair the ruins of his kingdom and the restoration of the temple, but, under the blessing of God, he was victorious in battle and regained the dignity of his crown.

Ezechias forced the pagans to remain within their own small territory, for he would not stoop to their evil practices.

Under this religious king lived the great Prophet Isaiah. Isaiah directed the king in all his doubts and comforted him in all his grief. It was Isaiah's counsel which kept up the courage of Ezechias under the great program of reform he was establishing. Happy is the person in authority, even a king, who listens to the words of a wise and prudent adviser. A king who truly fears God will not easily quarrel with the servants of God, but will prefer their advice to that of vain and worldly flatterers.

A sound mind in a sound body.

they do not believe Christ is God. On a certain occasion, a priest asked some of his intimate non-Catholic friends: "I saw you present this evening during my mission sermon. Was there anything I said which seemed to contradict your own sincere beliefs?" "No," answered one intelligent lawyer friend, "except the way you used the expression, 'Mother of God.'" The priest explained the matter as we have briefly given it to you above, and his friends were satisfied.

It is not so surprising, children, that non-Catholics do not understand nor believe, but it is surprising that so many Catholics, who do believe, act and pray as though they did not believe. Mary is the Mother of God, and Jesus, God, the Son of God, is our Brother; hence Mary is also our Mother.

IF SOMEONE ASKED YOU

What is the difference between an Agnostic, an Atheist and an Infidel?

Tell them an Agnostic holds that we cannot know anything positive about God; that an Atheist denies the existence of God, and an Infidel, generally speaking, is one who simply does not believe. An agnostic doubts—an Atheist denies—an Infidel believes not.

What is the difference between a Heretic and an Apostate?

A Heretic is a baptized person who denies one or several of the beliefs held and taught by the Catholic Church. A formal Heretic is often excommunicated by the Church. An Apostate is one who leaves the Church entirely, and usually becomes a heretic or an infidel.

How does a Heretic differ from a Schismatic?

A Heretic denies a doctrine of faith, while a Schismatic refuses obedience to the Pope. The Greeks generally, and the Russians are Schismatics.

CHANCE ALL AROUND

Her Father—"How am I to know that you are not marrying my daughter for my money?" Suitor—"And how am I to know that you won't fail inside of a year? We are both taking risks."

LITURGY LESSON

Fifth Sunday After Easter

Rev. F. C. Falque

By prayer the Church on earth can always keep in touch with the Church in Heaven. On this fifth Sunday after Easter the liturgy has a more prayerful tone than usual, because this Sunday is so close to the Rogation days. The word Rogation comes from a Latin word which means "to beg," so you will understand that the three days before the feast of the Ascension are called Rogation days, because they are days set apart especially for begging favors of God.

When the Church begs of God she knows that she pleases Him. In the gospel of the Mass today she is reminded by Our Lord of the power of prayer: "If you ask the Father anything in my name, he will give it to you." She knows, too, that if several gather together in the Savior's name, He is in the midst of them. It must have been a beautiful sight in olden times to see the people of an entire city gathered together, wandering in a procession from church to church, begging God's blessings for the earth. In the prayer of this Sunday's Mass we can see that the Church was preparing the hearts of her children for the three days of prayer that are to follow. These are her words:

"O God, from whom all good things come, grant to us who beg of you that with your inspiration we may think rightly and with your guidance do rightly." This willingness to think and act with God should be in the background of our hearts and minds when we ask for any favor.

This is the last Sunday that Jesus will spend on earth. The Church knows that His departure will bring about great things for her, yet she cannot help showing some sadness. During the three days that follow this Sunday, she will appear again under the violet color of penance. People will not join in processions as they did in the ages of faith, but they will join in the same prayers and thoughts that many Catholics for centuries used during these days. They will say the Litany of the Saints, calling upon their holy ancestors in Heaven to pray for them. They can pray the Mass of Rogation with their priests and in the Liturgy feel that they are gathered together in Christ. With the Church of today and all ages, and with the Church in Heaven, they will be able to pray as one soul. The opening words of the Mass for the Rogation days show that the prayers of the Liturgy rise up to God as the cry of one soul: "He has heard my voice from his holy temple, alleluia!"

All the parts of the Mass during the Rogation days are about the power of prayer. In the epistle or lesson we hear St. James tell about Elias as an example of trusting prayer and how God heard him. In the gospel we hear Jesus instruct the disciples to pray. It would seem that the Church, when she is about to recall the Ascension of Jesus into Heaven, is assuring herself of His power to help her by praying so ardently, and by bringing before the minds of her children such divine lessons.

A PENNY A DAY INSURES \$100 A MONTH INCOME

Thousands Are Protecting Themselves Against Worry

—Plan Sent Free for Your Instruction

The Postal Life and Casualty Insurance Co., 2263 Marquette Bldg., Kansas City, Mo., is issuing a new accident policy that pays up to \$100 a month for 24 months in case of total disability—\$1,000 in case of death, and costs less than 10¢ a day—\$2.50 a year. Over 40,000 men, women and children over 16 years of age already have this protection. No costly examination is required—yet you do not even have to pay a cent until you have thoroughly examined the policy.

Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' free inspection.

If you are not entirely satisfied after a thorough examination that it is the best and cheapest insurance you can buy, just return the policy and you owe nothing. Write them.

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REMOVES DANDRUFF
STOPS HAIR FALLING
Restores Color and Beauty to Gray and Faded Hair
60¢ a bottle at all druggists
RISCO CHEMICAL WORKS
BROOKLYN, N.Y.
"What washing hair always does
Parker's Shampoo"

O MOTHER DEAR

"When you follow Mary, you will not go astray; When you pray to her, you will not despair; When you think of her, you will make no mistake; When she holds you up, you will not fall; When she protects you, you need not fear; Under her guidance, you will not grow weary; Under her favor you will arrive at your journey's end. In the harbor of safety."

She restrains the Son, that He strikes not; She keeps back the devil, that he harms not; She holds fast the virtues, that they vanish not; She holds fast the merits, that they are not lost; She holds fast the graces, that they do not disappear.

—St. Bernard

JUBILEE YEAR—R O M E

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LITTLE CREATURES OF GOD.

The Dandelion

All of you have seen those bright yellow plants which bloom almost as soon as they appear above the ground. Many a boy has spent a whole Saturday morning pulling dandelions out of the front lawn, so he could go to a show in the afternoon. They are called Dandelions, because of the sharp, rough edges of the leaves. Dandelion means "lion's teeth."

The plant itself spreads its leaves flat on the ground around the root, so that grass and weeds cannot grow near it and take up all the moisture from the ground. After the yellow blossom has dried up, a white feathery bulb forms on top of the stem. Did you ever try to blow off all the white with one breath? When you did that you were sending the dandelion seeds out, for there is a small seed on each one of those little white sails.

The dandelion plant spreads over the ground so far, that if

the seeds just fell down to the ground, the sun could not reach them and they would die. So the mother plant gives them these little sails to carry them away on the wind, and there they fall to the ground and begin to grow.

Isn't it wonderful, children, how God has provided every one of His little creatures with a means of growing from season to season? The straight, long stem, with the white feathery ball on top, reaches up so high from the ground, that a breeze, or even the motion of the air caused by a passing bird, sends the little seed flying in every direction. Although these plants can soon destroy the grass of a beautiful lawn, they are useful. A great many people go out picking dandelions early in the spring, and eat them as a salad or soup, for, it is said, dandelions are an excellent spring tonic.

Even though we may not know all the uses of such plants, we cannot help admiring their simple beauty, and their manner of growth, because they are little creatures of God.